

These are the things that bring us joy. "It is more blessed to give than to receive;" nobody disputes it who ever tried it. It is only those who have not tried who do not know it to be true.

And, besides, He brought the peace that comes with trust, the consolation that comes with a belief in immortality and the moral courage that comes with faith. Christ, I repeat, came to enlarge our lives, to give us more than we could have without Him, and the things that He brought were better than the things we had. But not only did He increase the quantity of life and raise the quality of it, but He gave us the permanent things—the things that endure beyond the grave.

As man grows older he yearns to attach himself to that which is eternal. Monuments are reared to the dead that the living may know something of the life that has passed away, and generally these monuments vary in value and in beauty according to the size of the estate that the man left—not in proportion to the good he did or the service he rendered to society, but in proportion to the money that he collected from society. Sometimes we find a monument reared by grateful hands to one whom the world called great; but how many of our ninety millions of people will be known an hundred years after their death by any monument that marks their resting place? How quickly does the world forget us! The sea, closing over its victims, does not hide them much sooner than does the grave on the land. No, our physical presence on earth is not long remembered after we die.

Man can project himself a little farther into the future by the action of his brain. He may help people in an intellectual way, and they, conscious of the assistance they have received, may remember him for a while, for a generation. Or he may live in literature and leave upon the written page something that will inspire those who come after him. But, if you read the countless number of books that are to be found in our great and growing libraries, you will realize how much has been said that might, without loss, have been left unsaid, and how little out of all of the books you would reproduce if you are making a collection of things that people must know.

We exaggerate the influence of a mind over minds. We put too much of an estimate on the brain and not enough of an estimate upon the heart. We say that it is wonderful that man's mind has been able to discover a means by which one can stand by the side of a telegraph instrument and through an invisible current that runs along the wire speak to people ten thousand miles away. Is that wonderful? The achievements of the heart are more wonderful. The heart that is full of love for its fellows; the heart that burns to do some great good; the heart that puts into operation some movement for the uplifting of the human race, will speak to hearts that will beat ten thousand years after all our hearts are still. Man's greatest power is exerted when he touches the heart and through it reaches the endless generations of the future.

The heart is the great thing. "As a man thinketh in his heart, so is he." "Out of the heart are the issues of life." Christ came to make known to men the riches of the human heart, to show us how the heart, the centre of love, is also the centre of life. He simply gave us love as the rule of life, and then left us to apply it. No other teacher was ever so free from the discussion of details as He. He did not give minute directions as to how we should act in each particular case. He gave us one great rule, the new commandment, "Thou shalt love the Lord, thy God with all thy heart, and thy neighbor as thyself." It was not necessary to give anything more. If we live up to that rule we raise our lives to the plane He pointed out.

In that one commandment Christ presents a condensation of the ten. He sets forth both our duty to God and our duty to our fellowmen. In earlier years Christians did not always give sufficient consideration to the second part of the commandment; today there are many who give too little consideration to the first part of the commandment; Christ gave to each part its appropriate place. Love of God comes first—without it man can not understand his relations to his brother. The love of his neighbor comes second, but it is indispensable, for it is only through love toward his fellowman that man's love of God can be made manifest. The permanence of these new riches, the abid-

ing quality of this newly discovered wealth—forget this not.

Our bodies will decay no matter whether we take pride in them or not; the seed of death is in them. I have now lived more than half a century. I used to think that a man was old at fifty; I have changed my views on that subject. I am satisfied that I was entirely mistaken. I have moved old age forward several years. It is still beyond me, and yet I know that the time is coming when I will not be as strong as I am now. I know that my bones will ache after while and my joints become stiff. And I know, too, that those about me will recognize that I can not do what I used to do. Even now, my good wife is cautioning me that pneumonia is more fatal as people get along in years. I know what is coming. I know that year after year with increasing emphasis she will say. "Do not do this, and do not do that; you can not stand it." I know that if I live long enough I will find my flesh wasting away. I will find my nerves less steady, and will realize more and more that I am not an exception to the rule—that I must soon pass through the experience that lies at the end of every life. It is pleasant for me to believe in a resurrection. I have no more doubt that I shall live again than I have that I live today. I have no more doubt that I shall in another world meet those whom I have loved than I have that I have known them here. I do not know just what kind of a body I am going to have—and I do not care. I have had seven already, according to the scientists. The scientists say that the body changes every seven years—if that is true, I now have my eighth. I had a baby's body, and then a boy's; then I had a young man's body, and then I changed again and again and again. I do not know what kind of a body God is going to give me in the next world, but I can trust Him, and I waste no time speculating. He can give me any of the bodies I have had if He wants to, and I will do the best I can to use it; but I know that He will give me the kind of a body I need. There is an invisible something in a grain of wheat that can discard the body that we see, and from earth and air build a new body, so much like the old one that we can not tell the one from the other, and I know that, if that invisible something in that grain of wheat can pass unimpaired through thousands of resurrections, my spirit can clothe itself with a body suited to its new existence when this frame of mine shall crumble into dust.

But I find nowhere in the Bible that Christ speaks of the physical perfections of this world being carried into the next. Neither do I know how much of my mind I can take with me or how much of the knowledge I have acquired. I worked pretty hard in school. My mother taught me until I was ten, and then I went to the public schools until I was fifteen; then they sent me off to an academy for two years, then to a college for four, and afterward to a law school for two, and then they said I was through; and so I commenced to study in the school of life—and I have been studying ever since. I have learned something of science, a good deal of history, a little of poetry—and lots of politics. I do not know what I can carry beyond. I do not know how much of the story of the stars I will need over there. I do not know how much that I have learned of the growth of the rocks will be useful to me there. I do not know whether the new songs will make me forget the ones I have learned here. I do not know much about the future. I am quite sure that there is a great deal that I have spent much time on that I will not need there. I have a large accumulation of information on issues and men that I expect to leave; I am sure I shall not need it over there. I do not know how much of that which is intellectual in me will survive the tomb—and I do not care. I have such faith in the wisdom and love of the God, who made both the Heaven and the earth, and am so well satisfied that He made earth more wisely than we could, that I am willing to leave Him entire freedom in arranging Heaven for me. It is enough for me to know that in our "Father's house are many mansions," and that He has gone to prepare a place for us. That is all I care to know. He did not tell us that we were going to carry any of our intellectual assets into the next world, but He does say that we are going to carry our moral worth—that we have on His authority. You remember where he gave an illustration of the judgment day; and said, "And, then, shall the righteous shine forth as the sun in the kingdom of their Father." That is the only permanent thing that is promised. That is the only promise that I have read of anything that

we could acquire here being carried with us. He does not say that those who have brought their bodies to a high state of perfection will glitter as the stars over there; He does not say that those who have ornamented themselves here with the richest apparel; that those who have expended their money in making themselves pleasing to the eye—He does not say that these will carry their attractions into the next world. He does not say that those who have devoted themselves to intellectual pursuits, who have studied deep into the mysteries of the earth and the sky, who have dedicated their lives to the search for knowledge—He does not say that the learned shall blaze forth as the planets, but He says that the righteous shall shine as the sun.

If Christ comes to give and to take nothing away; if he comes to add and not to subtract; if He comes to reveal; if He comes to make us know how much richer we are than we thought; if He comes to give us, aye, and to multiply in us, the value of all we had before; if he comes to teach us how our bodies can be made stronger and better fitted for our work, and how our minds can be trained so as to enlarge our capacity for service; and if he comes to show us that the glories of the world into which the soul can lead us are above and beyond the riches of the body and the mind—if He does all this, is there any excuse for not accepting Him? If he can add to the quantity of our lives and raise the quality of our lives and then give permanence to that which is best in us, is there any reason why anyone should reject him?

This is the thought I came to present. Christ said, "I am the Way"—the only Way, "the Truth"—the highest Truth "and the Life"—the real Life. "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you." That is His promise, and if we accept it; if we conform our lives to it, He gives us the blessed assurance that, when the body has dropped back to the dust; and when the light in the brain has gone out, our virtues will remain—that "The righteous shall shine forth as the sun in the Kingdom of their Father."

MRS. RALSTON'S RESPONSE

In the last issue of *The Commoner* we published Mrs. Bryan's response to the toast "Dolly Madison," at the harmony breakfast given by the democratic women of Washington, May 20. We have just received the response delivered by Mrs. Samuel M. Ralston to the toast "Dolly Madison's Snuff Box." Mrs. Ralston is the accomplished wife of Hon. Samuel M. Ralston, the democratic candidate for governor of Indiana, and *The Commoner* takes pleasure in presenting the response to its readers not only because of the merits of the address, but for the additional reason that it will enable them to become acquainted with the wife of the next governor of Indiana:

DOLLY MADISON'S SNUFF-BOX

The following is the response of Mrs. Samuel M. Ralston:

"You are aware that she snuffs, but in her hands the snuff-box becomes only a gracious implement with which to charm."

Individuality is that indefinable something that makes one remembered. Dolly Madison was never forgotten by any one who came within the circle of her personal magnetism. Her drawing room was renowned not alone for its distinguished guests—the Clintons, Monroes, Whitneys, Clays, Marshalls, Talleyrands and Bonaparts but also for the mingling with these of the welcomed poor. This represented her idea of the basis of our government—democracy in its noblest sense.

It is interesting to trace the gracious qualities of Queen Dolly.

As she grew in grace and beauty,
Winning hearts both young and old
From the time she lost her jewels,
Onward 'till her life is told.

Trace it as she held her snuff-box,
Making time the judge of harm,
For she used it as was custom
"Gracious implement to charm."

Yes, it is true, she used snuff contrary to our conception of habits permissible but let us not forget that she rendered great service to her country.

Adaptation was a dominant characteristic of her nature. From behind her snuff-box she answered Mr. Todd, "she never meant to marry"